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The Responsibility of Slavery;
SHOWING THAT IT IS SUSTAINED BY
NON-SLAVERHOLDERS.

BY SAMUEL M. JANNEY.

The existence of slavery is generally regretted by reflecting minds, and the responsibility for its continuance is supposed to rest upon slaveholders, the object of this treatise is to examine this question in its moral aspect, in order to show that non-slaveholders are contributing to fasten this system on our country, and must share the burden of responsibility. I propose to consider the subject under the following propositions—

1. The Divine Author of life, being perfectly wise and good, has created man for the purpose of rational and spiritual enjoyment.

2. In order to fulfill this purpose, the intellectual and moral qualities must be developed and improved.

3. The domestic relations of husband and wife, parents and children, when their duties are fulfilled, are calculated to awaken the benevolent affections and improve the moral nature of man.

4. Slavery, by abridging the privileges of domestic life, and obstructing the intellectual improvement of the slave, interferes with the design of creation by circumscribing the means of enjoyment.

5. Slaveholders are not alone responsible for the evils of slavery, but in a government like ours, where the people, through their representatives, make the laws, and where unjust laws can only be sustained by a corrupt public sentiment; every man who quietly acquiesces in the existence of such laws, without an effort for their repeal, is responsible for the wrongs sanctioned by them.

These propositions I shall endeavor to sustain by a concise argument.

1. The Divine Author of life, being perfectly wise and good, has created man for the purpose of rational and spiritual enjoyment.

This proposition may be considered self-evident; for, if we turn our attention to the contemplation of external nature, and find on every hand so many evidences of order and design, such an adaptation of means to ends, and so bountiful a provision for the wants of the animal kingdom that we cannot doubt the wisdom and goodness of God. Nor has he provided only for that animal nature which we share in common with the beasts that perish.

We are conscious of a higher nature and a nobler destiny. We experience a hunger that material food cannot satisfy,—a thirst that elementary fluids cannot assuage. The desire for knowledge, the love of approbation, the yearning for the delights of friendship and of love; the hope of a higher state of spiritual enjoyment; all these are characteristics of the human soul and the stamp of its immortal nature.

As the naturalist when he finds the tooth of some unknown animal, can tell by its form the kind of food on which it subsisted; so by the faculties and desires of the mind we are irresistibly led to conclude that man was formed for the purpose of rational and spiritual enjoyment.

2. In order to fulfill this purpose, the intellectual and moral faculties must be improved by education.

This proposition will be generally admitted, and requires but few remarks. It cannot for a moment be supposed that an all-wise creator would bestow faculties on man that were intended to lie dormant, or that would not conduce to his welfare when properly developed. If he is placed in a condition where knowledge and intelligence would be detrimental to his peace; that condition being contrary to the order of nature and the will of Heaven, requires to be changed, for it would be unreasonable to make a forced and unnatural condition a plea for denying to a single individual the opportunity for improvement. When we take a view of the wide difference between savage life and enlightened society, we see at a glance the genial influence of education in expanding the mind and enlarging the sphere of its enjoyments, as well as in softening the heart and bringing it under the control of purer and nobler feelings.

3. The domestic relations of husband and wife, parents and children; when their duties are fulfilled, are calculated to awaken the benevolent affections, and to improve the moral nature of man.

This proposition like the two preceding, will, I presume, be generally admitted. Let us consider the many cherished recollections that are called up by that single word, home.

A father's mild protecting care, a mother's unfeigned kindness,—the affectionate intercourse of brothers and sisters; and all the endearing memories of our early years, pass before the mind. Can we doubt that these circumstances have had a material influence in forming our characters, or that the remembrances of them even in mature life is favorable to virtue?

What is there so well calculated to call forth the latent powers of the mind, to trace the body to renewed exertion, and to cherish the benevolent affections, as the hope of having a home of our own, where we may enjoy the endearments of the family circle in the society of her whom we have chosen as a partner for life, and surrounded by the pledges of mutual affection?

4. Slavery by abridging the privileges of domestic life, and obstructing the intellectual improvement of the slave, interferes with the design of creation by circumscribing the means of enjoyment.

This proposition though abundantly clear to most minds, may not be so to others, and therefore requires a more full examination. I have adverted to the pleasures of home and the happy influences of domestic attachments.

Let us reflect on the condition of the slave who has no home that he can call his own, nor any hope that he can ever acquire one.

He has a wife but his enjoyment of her society is dependent upon the will of his

master, who may at any time break the nuptial tie and separate them forever. He has children, but they are not his to control and educate. He is not permitted to exercise a father's care—to labour for their benefit, to arrange plans for their future advancement, and to look forward to a happy old age, when he may rejoice in their success and participate in their prosperity.—One of the highest sources of parental enjoyment is cut off from his existence. The development of his moral nature is obstructed and the great end of existence impaired. Intellectual improvement is considered incompatible with slavery. It is even forbidden by the laws of Virginia to assemble colored persons (whether bond or free) for the purpose of teaching them to read or write.

This is a refinement of cruelty,—a wantonness of despotism,—that has seldom been equalled in any country, and could hardly be excused in an age of barbarism.

Not content with subjecting the body and exacting its labour without reward,—the system of American slavery seeks to crush the intellect,—to shut out the beams of knowledge from the darkened mind,—and to repress all the nobler instincts of the soul. The wickedness of this system is thus happily illustrated in an eloquent speech of Florence Mann. "Twenty years ago a sharp sensation ran through the nerves of the civilized world, at the story of a young man named Casper Hauser, found in the city of Nuremberg in Bavaria. Though 16 or 17 years old he could not walk nor talk. He heard without understanding, he saw without perceiving; he moved without definite purpose. It was the soul of an infant in the body of an adult.

"After he had learned to speak he related that from his earliest recollection, he had always been kept in a hole so small that he could not stretch out his limbs, where he saw no light, heard no sound, nor even witnessed the face of the attendant who brought him his scanty food. For many years conjectures were rife concerning his history, and all Germany was searched to discover his origin.

"After a long period of fruitless inquiry and speculation, public opinion settled down into the belief that he was the victim of some great unnatural crime; that he was the heir to some throne, and had been sequestered by ambition; or the inheritor of vast wealth, and had been hidden away by cupidity; or the offspring of criminal indulgence, and had been hurried into avoid exposure and shame. A German, Von Fenerbach, published an account of Casper, entitled 'The example of a crime on the life of the soul.'

But why go to Europe to be thrilled with the pathos of a human being shrouded from the light of nature and cut off from a knowledge of duty and of God? To-day, in this boasted land of light and liberty, there are three million Casper Hausers; and as if this were not enough it is proposed to multiply their number tenfold, and to fill up all the western world with these proofs of human avarice and guilt.

We justly esteem religious liberty one of the highest privileges of a rational and responsible being, and we honor the memory of those pure and noble souls by whose sufferings and martyrdom this precious right has been secured. What shall we say then of that system of slavery which robs three millions of immortal souls of this inestimable privilege; which prohibits them from learning to read the sacred volume, which forbids their assembling for Divine worship without the presence of a white person, and which empowers the masters to dictate their mode of worship, and even to cut them off from religious communion. Is it possible that a system like this, which robs man of his dearest rights, dwarfs his intellect, degrades his moral nature, and infringes his religious liberty, can long be sanctioned or even tolerated by enlightened minds professing the benign religion of Jesus Christ?

5. Slaveholders are not alone responsible for the evils of slavery, but in a government like ours, where the people through their representatives make the laws, and where unjust laws can only be sustained by a corrupt public sentiment; every man who quietly acquiesces in the existence of such laws without an effort for their repeal, is responsible for the wrongs sanctioned by them.

It is acknowledged that slavery can only exist by virtue of municipal laws;—it is a forced state not recognized by the laws of nations, nor sanctioned by christian principle. Slavery then being the creature of laws, every man who assists in making or sustaining the laws which uphold it is a partner in the wrong.

It may be objected that the laws which sustain it were made before we were born, and therefore we are not responsible for them. This objection is readily answered. Let us suppose the country to be governed by an absolute monarch, who on coming to the throne finds laws in force for the imprisonment and death of all who do not conform to the religion of the State. Having the power to repeal those laws, if he should continue them in force, and put to death the most conscientious of his subjects, would he not be responsible for the wrongs committed under the sanction of his authority? Was not a Roman emperor responsible for the persecution of the christians; although the laws under which they were arrested and put to death had been made by his predecessors? In like manner the people of the slaveholding States who have the power to repeal the laws which sustain slavery, are individually responsible at the bar of Divine justice for all the wrongs inflicted under the sanction of those laws. Every voter shares in the sovereignty of this people, and even those who have no vote may have some influence in moulding public sentiment by which our legislation is directed. If we elect men to legislate for us whose avowed sentiments are in favor of slavery, we contribute towards the support of the system, and are assisting to rivet fetters on the slave. It is in vain to say that we are opposed to slavery while we fail to make an effort for its removal. "To him that knoweth to do good, and doeth it not, to him it is sin."

In estimating the responsibility of non-slaveholders, we must bear in mind the very large proportion of this class who reside in some of the slave States. It is difficult to estimate with accuracy the number of slaveholders in a State, but allowing an

average of ten slaves of all ages, (or two adult male slaves,) to each owner, the number in Virginia was by the last census something less than forty-five thousand.

At the same time the number of free white males over 20 years of age was upwards of one hundred and sixty-four thousand, showing that only 27 per cent were slaveholders, and 73 per cent non-slaveholders. It is evident that nearly three-fourths of those who ought to enjoy the elective franchise in Virginia are non-slaveholders. In Maryland the proportion of slaveholders is, by the same data, about one-ninth, and in Kentucky one-seventh of the white males over 20 years of age. Now, when we reflect that the slaves are held in subjection by the strong arm of the law, and that they could not be held a single hour without the aid of the non-slaveholders, who may be said to stand as a guard to enforce their obedience, we see at once the heavy responsibility that devolves on these. When we consider, moreover, that the inevitable effect of slavery is to degrade labor, paralyze industry, obstruct education, reduce the value of real estate, and retard commerce and manufactures; it must be apparent to every one that the non-slaveholders in slave States are sustaining an immense injury from this ruinous system.

In the strong language of John Randolph, slavery was described as a cancer on the face of the body politic, which destroyed its beauty and threatened its destruction. Leaving out of view the inhumanity and injustice of slavery, is it reasonable or right that three-fourths or seven-eighths of the white population should suffer the evils it inflicts upon a community in order that a few may enjoy an exemption from labor, that is alike injurious to themselves and their country.

In my view the non-slaveholder who acquiesces in this state of things is less excusable than the owner of slaves, because he can have no reasonable motive for his apathy. If he loves his children or his country, let him arouse himself from this state of inaction, and make use of proper and judicious means to remove an incubus that destroys the energies of the people.—It is not my purpose in this treatise to suggest any plan for the extension of slavery, but I am persuaded the difficulties will vanish when we come to look them steadily in the face.

What has been done in other States and nations may certainly be done here.—"If there was a will there would be a way."

If mere neglect of duty makes us responsible what shall we say of those non-slaveholders who are continually making apologies for slavery, and especially of those professed ministers of the Gospel who stoop from their high calling, and pervert the sacred scriptures to uphold this stupendous evil? Can any language of reprobation be too strong for such conduct?

There is another class of non-slaveholders who do not in direct terms defend slavery, but who, by habitually magnifying the difficulties and dangers of emancipation, are in reality lending all their influence to arrest the progress of liberal sentiments. A favorite theme with these croakers is the degradation of the free colored people, which has evidently resulted from their former condition of bondage and from the oppressive nature of our laws.

How much more consistent with the spirit of christianity it would be to urge the repeal of those laws that prohibit their education and to lend them a helping hand to improve their condition.

Whether they remain here or remove to another State, our duty towards them is equally imperative, for having been subject to oppressive laws enacted by our fathers and continued by us, they have strong claims upon our humanity and justice.

In presenting these views I have no design to exculpate the slaveholder from blame, nor can I forget the palliating circumstances by which he is surrounded.—Born perhaps to the inheritance of slaves, accustomed from his infancy to consider them as property, having the example of venerated parents to sanction their possession, and being encouraged to hold them by the sophistical arguments of his spiritual guides; he finds obstacles to emancipation that can hardly be appreciated by others.

It is true that these obstacles chiefly exist in his own mind, but there is a constitutional inertia engendered by a dependence on slave labor, that renders the slaveholder averse to all changes and innovations.

He is content to tread the same beaten track that his fathers have trodden, although at times he is ready to suspect it will end in ruin.

It is a rare thing to meet with an intelligent man of this class who does not freely acknowledge that slavery is an evil and he is dissatisfied with it; many of them will also admit that it is unprofitable.

Why, then, do they continue to hold them? The answer may be found in the circumstances already stated, and the *one state of public sentiment* among us. Instead of slaveholding being a reproach it is looked upon by many as an honor, and for a man reared in this state of society voluntarily to relinquish it, requires more moral courage than is generally found among a class who have been nursed in the lap of luxury. Only let this practice be viewed in its true light and it will be relinquished by many who are now scarcely conscious of the evil they are inflicting on society.

Disguise it as we may, slavery is still a bitter draught. The love of liberty is innate in the human breast, and it never can be extinguished until the man is degraded to the level of the brute, till all his fine feelings are crushed by oppression, and all his hopes sunk in the darkness of despair.

There is no way in which we can inflict so great a wrong on a human being as by condemning him to hopeless bondage. If we rob him only of the fruits of his labor and leave him in possession of freedom, he may regain what he has lost, but if we take from him the right to acquire and hold property his case is hopeless, for the stimulus to exertion is gone. If, in addition to this, we take from him the right to acquire knowledge, and to improve his mental faculties, we are guilty of a crime against his spiritual and immortal nature that no plea of necessity can justify.

He who holds slaves and treats them well, is like the moderate drinker of spirituous liquors, his example is quoted in favor of a practice that ruins thousands, while a man of stronger passions, who proceeds to excess, by the very enormity of his conduct awakens the public mind to the necessity of seeking for a remedy. But let us inquire what is meant by treating slaves well? It generally means to give them as much coarse food as they can eat, sufficient clothing to protect them from the weather, a cabin to shelter them, and not to chastise them unmercifully.

Is this doing to them as we would that others should do to us? Would we be content for a son or a daughter to be condemned to so forlorn a condition? To dredge through weary life without the hope of reward, to transmit the same ignominious condition to their children, to have no privilege of intellectual improvement, and no security against the abuse of arbitrary power?

The sum of the argument may be reduced to this: Every human soul is born in possession of a body and endowed with physical and mental faculties intended for improvement; the slaveholder who forcibly exacts the services of another man's physical powers, and obstructs the improvement of his mental faculties, does the greatest wrong that can be inflicted on a human being; and the non-slaveholder who supports a system of laws by which this wrong is enforced, or who neglects to use the means in his power for the repeal of those laws, is accessory to the wrong and responsible for its consequences.

From the Louisville Democrat.

Emancipation Movement Agents.

Gentlemen: The progress of our discussion has brought us to the question whether slavery is an evil. I am obliged to understand you as saying that it is not, and that you are ready to defend it as a blessing to Kentucky. I was aware that Mr. Calhoun denies the evil, and insists on the benefits of slavery—but I do not remember that he has ever been my fortune before to meet with gentlemen of such opinions. Mr. Calhoun's views on the subject of human liberty, I had supposed, are very peculiar, and are confined to himself and to those who pin their faith to his sleeve. He has not hesitated, I believe, to deny certain truths on this subject, which the Congress of '76 unanimously declared to be self-evident. An assembly of wiser statesmen has seldom, if ever, met—of truer friends of liberty, never. His derision of them affords a strong presumption that he is wrong. Nay, with the great body of the American people, and not less of the people of Kentucky, it is sufficient proof that he is in error on this subject, and therefore, with all his abilities, an unsafe statesman. I trust, gentlemen, you will not follow him.

You will certainly agree with me that the opinions of prudent, wise, and patriotic men are entitled to great respect—especially when the opinions of such men, they being also used and experienced statesmen, are nearly all coincident—why, their concurrent testimony is almost sufficient to settle the question on which they bear.

Now, such is the history of opinion on the subject of slavery. Until lately, the well nigh universal sentiment of mankind was against it—and even now, the general sentiment condemns it as an evil. Where it has been broken up, it was because men condemned it, as an evil. Where they have left it stand, it was because they feared greater evils in attempting to remove it. They endured it as the least of evils in their circumstances, but still an evil. This is the ground, as I understand, on which the opponents of the present movement for emancipation in Kentucky, who have spoken out—all but yourselves—rest their opposition to that measure. I do not remember, that even amid the confusion of men's minds in the legislative stampede lately witnessed at Frankfort, any positive proposition was offered affirming the benefits of slavery. You have not forgotten the paper offered in the Lower House at an early day of the session, by a young gentleman of unusual promise, and of great worth, notwithstanding this extraordinary blunder—a paper which the public meeting of our fellow-citizens here, while it was pending, justly described as "proposing to stop the mouths of the people by legislative resolves." You remember that one of its resolutions spoke of "the only hope of relief from the vast and acknowledged evils of slavery."

Not only are its evils acknowledged—but they are said to be vast—their removal is looked to as a hope—their accomplishment would bring relief—while the evils are so great, and the difficulties of their removal so serious, that nothing but a long and tedious process can promise anything, and that extremely doubtful! These are queer terms in which to describe a blessing.

In the remarks, at the emancipation meeting just now referred to, made by me—your comments upon which have led to this discussion in your columns—I presented this aspect of the subject. More recently, you have seen it still more fully presented in an address to the people of Kentucky, in the Examiner of the 24th ult., the ability and careful labor of whose preparation will reflect the utmost credit upon the name of its author, whenever he may see fit to disclose it. Both that writer and myself have shown, what no man can deny, that our first statement, in the best days of the republic, regarded slavery as a dreadful evil. Will you allow me to repeat here a few terms of this testimony? Listen to the words of General Washington: "I never mean, unless some particular circumstances should compel me to it, to possess another slave by purchase—it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law." The Father of his country was not satisfied with awaiting the slow and safe operation of "moral causes," of which we now hear so much in certain quarters, as affording the only remedy for the evils which he recognized in slavery; but he desired—as one of his first wishes for his country—to see it with his own eyes, in the way of being abolished by law. There is no name more worthy of being called next after that of Washington, than the name of Patrick Henry. He said: "I believe a time will come, when an opportunity will be offered to abolish this lamentable evil. Everything we can do is to improve it, if it happens in our day;—if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and our abhorrence of slavery." "I repeat it, again, that it would rejoice my very soul

that every one of my fellow-beings was emancipated. As we ought with gratitude to admire that decree of Heaven, which has numbered us among the free, we ought to lament and deplore the necessity of holding our fellow-men in bondage." As Monroe, with less fervor, but with equal confidence declared: "We have found that this evil has preyed upon the very vitals of the Union; and has been prejudicial to all the States in which it has existed." Gentlemen, I think you claim to belong to the Jeffersonian school of democracy. It is not for me to dispute the justice of that claim.—But I pray you, let me recall to your recollection the lessons upon this subject, of the great master of that school. The question before us is simply this, is slavery an evil? I am seeking to illustrate it by the opinions of great statesmen. I do not know that any one has expressed himself with greater clearness or force than Thomas Jefferson. After a long enumeration of various evils of slavery in its disastrous influences, moral, social, political,—he gives vent to his feelings in the burst of eloquent invective: "What an incomprehensible machine is man, who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be deaf to all those motives, whose power supported him through his trial—and inflict on his fellow-men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose!" What, think you, would this great teacher say, if he were to appear to-day among us, and hear his disciples deny that slavery is an evil? What, if he should read these strange words of one of these disciples: "We are not yet certain that our boasted liberty and equality may not turn out more theory than fact. The great necessity of mankind, after all, is a home, food and raiment. When a man has secured the possession of these, he can consider the glories of liberty and equality." And another, who still clung to the principles of this great statesman, should ask: "Would you rather have a home, food, and raiment, and be a slave—or go forth a wanderer, hungry and naked, and be a freeman?" And then the first should coolly answer, "Ask the man starving for bread that question, and see what he will answer." Esau sold his birthright for a mess of pottage! What, think you, would the old Patriarch say? I think he would say, "Liberty is better than bread—slavery is worse than hunger and nakedness." I think he would say, "Esau's is a poor example for a free man and a christian to follow."

Sirs, you have appealed to Scripture. Do you remember the company in which it classes the exemplary you have chosen—the character it ascribes to him—and the warning it derives from both? "Look diligently, lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." You had better be careful how you quote scripture on any part of this subject.

The venerated statesmen, to whom I have referred, were all natives of Virginia, and all slaveholders. They had grown up in the midst of masters and their slaves—they had been familiar with the influences of slavery from their childhood—and these opinions were expressed in the maturity of manhood, or the ripe wisdom of old age. Do they shed no light upon the question before us? I do not ask you, if they settle it. But I appeal to every sober-minded man, who may read what I am writing, and I ask him, if they do not form a good link, to begin with, in the chain of testimony and argument, by which I propose to prove that slavery is an evil!

One of the grounds on which they held it to be an evil, in common with our best statesmen of the present day, respects its influence upon the wealth, industry and general prosperity of the country. There are various forms in which this influence exhibits itself, and in them all, it is seen to be disastrous. Some of them are more obvious than others—some of them are more hurtful than others, but all of them are clearly injurious. Have you any doubt, for example—does any intelligent, candid, and observing man doubt that the tendency of slave labor is to impoverish the soil? I do not say that this is the absolute result everywhere, in every neighborhood, on every farm, or plantation. But I say, this is the general tendency. It matters not for our present purpose, whether the reason of it is found in the negligence, and slothfulness of the slave, in the habits of self-indulgence and inattention to his business on the part of the master which the possession of slaves is so apt to engender, or in anything else whatever, if the fact be so. Some have thought they found it in the decree of Providence, which frowns upon oppression and favors liberty, and therefore causes the sweat of the slave to harden the soil and destroy its power to produce. I am not concerned, just now, about the philosophy of the thing. The fact is sufficient. Nor can you weaken the argument derived from it, by referring to the rich lands of Kentucky, which the slave has not yet exhausted. Look at Eastern Virginia, where the system has had time to work out its desolating results. What mean her wasted fields, given up to the pine and broom straw? She started fairly with New England—nay, with a better soil, a better climate, and a people not inferior to any on earth, for some of the best elements of character. Now look at her; compare the face of her country with that of her sister. Her soil is gone. The land is worn out, and thrown away, as to thousands of its best acres. I say, her slaves have eaten out of its life. If not, I pray you, tell me what has done it. Perhaps, you can give some other reason, why the sterile lands of New England, where there are no slaves, have been growing better and more productive from the beginning, while this richer land has been steadily growing poorer and poorer, until so much of it is now worthless. I shall be happy to hear it.

It is equally clear that the use of slave labor, in any country, tends to make labor itself, if not irreparable, at least undesirable in the minds of freemen. The condition of the slave degrades his employment. They that rank with the master do not wish to labor like the slave. You will not require us to prove, you will freely admit, that the wealth of a country consists mainly in the productive industry of its inhabitants. He that eats and does not work, that consumes and does not produce, why, surely, he is a bad citizen—and he is so,

partly because he diminishes the wealth, and retards the prosperity of the country. You have set me the example, gentlemen, of quoting scripture. Allow me to follow it, and give you a passage on this point:—"This we commanded you, that if any would not work, neither should he eat." The sense of it can be no less, than to discourage idleness—nay, then to condemn indisposition to labor as a moral delinquency. And if this averseness to labor be, first, a personal immorality, and then a public injury, can it be pretended that an institution which fosters it is not an evil?

It will not be out of place to consider, in this connexion, your estimate of the wealth and prosperity of Kentucky, as depending upon her slaves. They are in number about 200,000—nearly one-fourth part of the whole population. You estimate their value, as property, at about \$60,000,000—worth to the holders, you suppose, about \$3,000,000, annually. This last estimate you should have verified by some kind of proof. I think it much beyond the true amount. You will hardly be able to show that the entire slave property in the State yields so great an annual interest. But if, as is undoubtedly true, in some parts of the State, the soil has deteriorated in consequence of the labor of slaves, with its usual accompaniments—if further, as you will not deny, the influence of slavery has been with us, as everywhere else, to bring down the respectability, and to diminish the amount of labor by white men—and if still further, as you will also admit, the presence of slavery has tended year by year, to remove from the State many of our most useful citizens, working-men of fine character, each one of them worth more to the country on the single ground of his productive industry, than ever so many slaves—why then, even though the slaves were worth three millions annually, it may still be true, and doubtless is, that the aggregate of our wealth is diminished, and the vigor of our prosperity weakened by their presence. And this, without taking into the account the number of valuable working-men—who increase the wealth of the State by their toil—and of persons having money to employ in active business, or invest in productive property—who have been turned away from us by our slaves. You will not deny that many of both these classes have gone elsewhere, who would have come to Kentucky but for our slaves—and you see how the loss of them, being due to slavery, is to be charged against its value to the Commonwealth.

You seek an illustration of the prosperity of Kentucky, as she is—and an argument against emancipation, and in favor of slavery—in the extreme poverty of many persons in the free States, and our exemption from such a curse. My heart aches with joy, like your own, gentlemen, at the mention of anything that shows the prosperity, or tends to the honor of Kentucky. But no feeling, however generous, must be permitted to blind our eyes, on a subject like this. Let us examine what you say.—"The State of New York contains 140,000 paupers—and the metropolis of that State had to expend in alms, during the past year, more than half a million of dollars within her own limits."

You will bear in mind that the State of New York has nearly three millions of people—the city of New York not far from half a million. You will not forget that the State of New York, from her position, receives foreign emigrants out of all proportion to the other States. Many of these emigrants are paupers, shipped to this country, it is said, from the prisons and almshouses of the old world. The city of New York receives immense numbers of emigrants every year—while the other extreme of the State, along the lakes and the Niagara, also receives many, landed in Canada, and making their way into the States. Even many of those who land at Boston, and other parts of New England, pass into the State of New York, on their way to the West, and never get further. You see here a large part of the 140,000 come from, and how their presence in New York has nothing to do with slavery in Kentucky, and is no argument against freedom. The half a million of money spent in alms in the city of New York, with all the wretchedness, poverty, and crime, which it implies, is equally destitute of all relation to the subject of slavery. It shows how strong a tendency there is in the nature of things, to gather the poor and miserable into cities—it finely illustrates the benevolence of that people—I see nothing else, particularly, that you can learn from it.

But the 140,000 paupers. Have you any idea, gentlemen, of the number of paupers in Kentucky? By paupers, I suppose you mean very poor people—who cannot, or do not, support themselves. We have about 200,000 people in Kentucky—nearly one in every four of us—who are not only, in fact, destitute of property of their own, but by law incapable of possessing any. Now how many of these, do you suppose, are not able to support themselves, or are unwilling? What proportion of them, think you, do not, in fact, whatever may be the reason, earn their living? I dare say, you cannot answer these questions—I cannot either. But you will agree with me, that the proportion of such is very considerable—being the very old and infirm—the very young—the sick—and the intolerably lazy and worthless—which are precisely the classes that make up the 140,000 in the State of New York. Gentlemen, I presume you do not hold yourselves accountable for what appears in the Louisville Journal—but you will allow me to quote a sentence from a late writer in that sheet: "If we can show no magnificent establishments for the support of paupers, the sick, and the disabled, it is because we shelter them under our own roofs. (The italics are his.) Our lower classes, from whence the inmates of the Eastern Asylums chiefly are taken, are our slaves." It is even so. We have some white paupers, but many, many more black ones. I have been conversant with slavery all my life—and I do not remember that I ever knew a family with any considerable number of slaves, in which there were not several who were a dead tax, and often a very heavy one. I verily believe that the aggregate of such is far greater in proportion than all the paupers of New York, notwithstanding the peculiar exposure of that State to this evil. I do verily believe, further, that Kentucky would be a great gainer, and New York a

great loser, if we were to give her 140,000 of our negroes, taken as they come, and receive in their stead her 140,000 paupers. I judge she would be far too shrewd to make such a bargain.

May I not say, modestly, that these considerations add a few more links to our chain? But I will not tax your courtesy any further at this time.

I am, very respectfully,
WM. L. BRECKENRIDGE.
Louisville, March 9, 1849.

RELIGIOUS INTELLIGENCE.

American Sunday School Union.

A meeting in behalf of the Missionary operations of this Society was held in Dr. Adams' Church on Wednesday evening, 14th inst. Rev. Dr. Ferris presided. Rev. Mr. Campbell read a report from Mr. Corey, general agent of the society for Missouri, Iowa, and Illinois, and who reports to the schools of this city because he is mainly supported by a few of them, and from them receives most of the books which he distributes. He says:

"The number of new schools organized since February, 1848, is 3,314, embracing 3,514 teachers, and 13,503 scholars. 72 other schools have been visited, to wit: 10 in Iowa, 12 in Missouri, embracing 941 teachers, and 3,829 scholars, making a total of 414 schools, 3,455 teachers, 22,332 scholars, among whom principally but not exclusively, books to the amount of \$7,281.19 have been sent, to wit: \$3,485.89 in donations, and \$3,795.30 by subscription. Two agents in central and western Illinois, since April last, have organized 63 new schools, embracing 368 teachers, and 3,667 scholars, among whom principally, they have distributed books to the amount of \$1,217.90, which added to the \$7,281.19, show the result of the year at this agency to be 477 schools visited or aided, of which 405 are new organizations.

Of the 801 schools reported during the three last years by me, I have no evidence, nor do I believe, that twenty of them have become extinct. This is not a happy-hazard conclusion, but one I have come to after diligent inquiry. Besides Mr. Corey, the Union has some twenty-five or thirty missionaries in the Valley of the Mississippi. One in Ohio reports that during the past year he has assisted 106 schools, numbering 5,000 children and 600 teachers.—Among these he has distributed 1,000 Bibles or Testaments, and about 10,000 volumes of good books.

Rev. Dr. Hutton first addressed the meeting at length. Speaking of the value of the Sunday school, he said that every Sunday school missionary society, and the churches of those schools in the West, one of which started last year, has assisted 106 schools, numbering 5,000 children and 600 teachers.—Among these he has distributed 1,000 Bibles or Testaments, and about 10,000 volumes of good books.

Rev. Mr. Gibson followed, briefly setting forth the greatness of the west as a field of missionary effort, its rapid increase in population, its moral and intellectual wants, and its claims upon the east for aid. He concluded by praising the benefits of its increasing trade and commerce.

He was followed by Rev. J. R. Stone, who alluded to the fact that every word and every action of every man and child, is exerting its influence for good or evil; and then proceeded to speak of some of the various forms of influence, and of the power of the Sunday School Library book. Each good book is a germ or seed of divine truth; and if bad books are being scattered, carrying the malaria of death with them, the Bible and the Sabbath school book are also being scattered, and they will root out and destroy the effect of the other. After he had said these points, Mr. Stone spoke of the manner in which these books were distributed, and of the duty of praying to God for his blessing to favor the effort.

We learn that about 125 ten dollar libraries were given by the various schools represented at the meeting.

GERMAN MISSIONS.—In this department of labor, the Methodists seem to be succeeding to a most encouraging degree in every part of this country. We understand that, in addition to their churches in 34 cities, near Pitt, and in 36th street, between 8th and 9th avenues, have, during this week, taken a room in Washington street, near Liberty, in the midst of the emigrant trading houses, designing to transfer their services from the Bethel, where they now have but as a room, from two to three, on Sabbath and Wednesday evenings. Their purpose is, to have three services on the Sabbath, and a Sunday school, with evening services during the week. We have heard expressed in relation to the policy of confining the services of congregations in this country, to a foreign tongue exclusively. We favor such double, in every way, as experiment among the Germans of Pennsylvania have not shown equal advancement with those of their countrymen who have settled in other States, and become at once one of our citizens in secular life, religious pursuits and associations.—N. Y. Z. Post.

AGRICULTURAL.

From the American Agriculturist.

EXPERIMENTS WITH GUANO.—I am one of the pioneers in the use of this section of the country, having used it for about five years. My first experiment was on an old worn

lucky; whereas, they fall short considerably of even hundred thousand. It is estimated by the Commissioner of Patents, at Washington, that the entire population of Kentucky does not exceed 250,000, of which 200,000 are allowed by all to be slaves, among whom are not counted the free negroes, that are swarming in many parts of the State. In the ten years from 1790 to 1800, the slaves multiplied nearly three times and a half; the whites, (that is all the rest—white, and free colored,) the free, multiplied less than three times. In the next ten years, from 1800 to 1810, the slaves increased from 40,343 to 80,561, lacking the merest trifle of doubling themselves; while the free—that is, the whites and the free negroes together—fell short of doubling themselves by more than 25,000. In the next ten years, from 1810 to 1820, the slaves still increased faster than all the free—gaining on them about 20,000. So also in the next ten years, the slaves gained about 15,000. It was not until 1840 that the gain was seen to be checked. The census of that year showed that since 1830 the free had turned the scale and made a trivial gain on the slaves.—This turn is sufficiently explained by the spread among the people of Kentucky during those years of the spirit of emancipation, under the influence of which many slaves were set free.—So many of them as remained in the State were, therefore, counted among the white as being free, to distinguish them from the slaves—when the whole population was estimated, and then the slaves. It is further accounted for by the fact, that in the same period there was a considerable drain of slaves from Kentucky to several of the south-western States, where many of our citizens were opening, as they are now cultivating, plantations, while they retained their personal residence in this State—both of which causes, doubtless, were operating previously, but not with so great force as after the year 1830.

Beside all of which, it was in this period that the law of 1833 was enacted—the law against the importation of slaves—the same on which the last General Assembly laid its hand, and thereby swelled amazingly the ranks of the friends of emancipation. This law, whose modification, not to say repeal, the great body of the people opposed to slavery as a perpetual institution did not desire and do not approve—and therefore are now for doing something towards the ultimate extinction of slavery—this law undoubtedly operated as a restraint upon the introduction of slave—and as it served in some degree to repress the slave, it invited freedom.

All of which goes to show how it came to pass, that between 1830 and 1840, the tide changed and the negro ceased to advance upon the white man. We cannot declare with certainty the progress of this struggle during the ten years now passing, as we do not know from actual computation the number of white people and free negroes in Kentucky. But the common estimate makes our entire population, white and colored, less than 300,000—the slaves alone 200,000. Now, when we make a due allowance for the free blacks, who are evidently increasing rapidly, there is ground for the conjecture that the next census will not show an advanced gain of the masters upon their slaves, if it do not appear that the scale has been turned again, and that the negro is once more gaining upon the white man in Kentucky. The free colored population, although small in comparison with the whites, or with the slaves, is an important element in this calculation. I am not allude to state, and have no means of ascertaining, the present number of these people. But it is undeniable that they are multiplying very rapidly among us, and that the ratio of their increase is very high. Now these, you will not forget, in a calculation comparing the slaves with all the rest of the inhabitants, are counted among the whites; and every one of them, who, being liberated here, remains long enough to be counted as a free man, is in effect counted twice, being dropped from among the slaves, and added to the free—changed from one column to the other—that is to say, he diminishes the number of the slaves, and then he swells the number of the free. When this is considered, it adds to the force of the conjecture, that it will appear from the census of 1850, that the master has not gained any further upon the slave, but that the black man, slave and free together, is gaining on the white. But let this be given up, and let it be granted that the negro has been for a long time, and still is, slowly yielding in the struggle with the white man, for numerical ascendancy in Kentucky, I do not see how it can be denied that all through this long and arduous struggle, the influence of his presence has been against the growth of the white population. Gentlemen, you may possibly agree with your neighbors of the Journal—from whom you seem to differ about nearly every thing else—that this is a very "idle clatter," but I think your readers will consider these remarks pregnant facts, as to the general question before us, whatever they may think of their bearing upon the particular proposition which I am now trying to illustrate.

There is yet another light in which we may contemplate this subject. It respects the relative increase of the population, for a series of years, in the free States and in the slave States, subtracting the entire population in both. You will not say that the slave States are inferior to the other in the natural advantages of soil, climate, and whatever else may be made to contribute to the growth and prosperity of a country—and nothing of this kind, therefore, can be urged as explaining the difference which will be discovered.

It appears that sixty years ago, at the first census, or the year 1790, all the slave States taken together contained about 2,000,000 of people, white and black. All the free States in like manner taken together contained nearly the same number—the difference being less than 10,000, in favor of the free States—as though Providence arranged this equality at the beginning, that all the world in seeing how it would come out, might also understand why it came out. There was a great problem to be solved. They took a fair start in the career which was to work it out. In twenty years, the slave States had fallen behind nearly 300,000—withstanding the acquisition of a vast Northern territory in the meantime, to wit: Louisiana, with the addition of its population to the aggregate of the slave States.

Let us look again. At the end of thirty years more, conducting the struggle for ascendancy in the year 1840, the slave States had fallen behind nearly 2,500,000—notwithstanding the further acquisition of Southern territory with its inhabitants, to wit: Florida, in the meantime. That is to say, at the end of fifty years, when the entire population of the country had risen from four to seven and a half millions, the slave States, which started fairly with the free, had been outstripped in the competition, by a number greater than either class began with, and about one seventh part of the whole, to which both combined had now reached!

Let us look once more. According to the estimate of the Commissioner of Patents—the most reliable source of information within our reach—the present population of the United States exceeds twenty-one millions and a half—that of the slave States, including white and black, is about nine millions. So that in the last eighty years, the slave States have fallen behind another million! Sixty years ago, we had as many inhabitants as the free States, lacking only a few thousand. Now we have fewer by three and a half millions—seven-eighths of the entire population of the country we began

and, nearly twice that of the "old tree" at the era of Independence! At this rate how think you, will we come out at the end sixty years more!

I will not affirm that this calculation is absolutely correct—but I do not doubt that it is very nearly so. Now, if you can account for the result in any other way than by referring it to slavery, I shall be exceedingly obliged to you for the explanation. It seems to me to prove beyond all reasonable denial that negro slavery is against the growth of the white population.

There is a very curious method lately put out, I believe—of meeting the argument against slavery, and in favor of emancipation, which these and similar considerations so forcibly present. Necessity, it is said, is the mother of invention. It is true, doubtless, of meeting an argument, as of meeting any other difficulty.—The facetious answer denies the value of population! When it is proved against slavery, that it wastes the inhabitants of an old country, and obstructs and retards the filling up of a new one, the objector insists that a large population is not to be desired—so many people are in an intolerable nuisance—"Oh for a lodge in some vast wilderness."

As a jest, this is all a very well—and may win for its author a place among humorous and funny wits. Nor can it be denied that there are very serious evils belonging to an extremely dense and crowded population, swelled beyond the means of comfortable subsistence. But I think an intelligent and candid gentleman must exercise himself in hardening his countenance, before he can apply this view to the question of slavery and emancipation in Kentucky. The more especially, as the suggestion of it acknowledges the sufficiency of the proof, and the force of the argument derived from it—and implies that the negroes ought to be retained and allowed to swell to the utmost expansion, that they may crowd off and keep out the white people—"Consume State men!" It was the wisest of men who said: "Wo to thee, oh land, when thy King is a child."

This is an extremely different view of national greatness and the highest prosperity of a people, from that which the Divine Being proposed to Abraham in the blessings which He promised to his descendants. "I will multiply thee exceedingly—thou shalt be a father of many nations—in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." Your own fondness for quoting scripture, gentlemen, will justify me in this allusion.

I should be very glad to know whether persons who take this view of the subject, really desire to see no more white people in Kentucky. It is to be presumed that they consider the negroes too few among us, especially those of them who approve the late modification of the law of 1833. If citizens of Louisville, whether merchants, mechanics, laborers, property holders, or of any other condition or pursuit, do they regard this good city of ours as quite large enough already. Would they really be sorry to know that it will continue, year by year, to advance with a steady and healthful growth, until shall multiply itself ever so many times, its wealth and power keeping up with its population? Though they knew that with this growth there would come the evils that are commonly seen in great cities, would they find in this circumstance any reason to deprecate the growth itself?

And persons holding these views, who dwell on our smaller cities and rural villages, or who, considering that "God made the country and man the town," have chosen to dwell in the former place, do they object to the increase of population around them? Suppose they saw the prospect of rapid advancement in wealth and numbers opening before the towns they live in, promising in due time to raise them to the condition of large and prosperous cities, would they throw obstacles in the way, or desire the progress to be staid? Said a gentleman of my acquaintance to another lately on this subject, "if it were possible to take up Lowell just as it is, and set it down somewhere in Kentucky, is there a county in the State whose people would object to receive it?" There was no answer! I think if they saw it coming, there is not a neighborhood in the State, where they would not, joyfully and in a hurry, clear away a place for it to sit down. The dwellers in the country, too, are not ignorant of the comfort and advantages of a numerous population around them, if it consists of virtuous, intelligent, and industrious freemen. The pleasurable and useful intercourse of society, the support of schools, the advantages of divine worship, the value of the land itself, and of its productions are all greatly affected by the plenty or the scarceness of people. The owners of large farms in some of the richest counties of Kentucky—as Jefferson, Bourbon, and Fayette—land which has been emptied of its inhabitants in the persons of small proprietors and their families—often our most industrious and useful people—to make room for mules and bullocks, and negroes enough to feed them—wieldy men of this class, of whom I do not speak with disrespect, for there is no class more worthy of esteem—may demand their interest to keep off other people from their lands—but however useful such citizens are, morally or pecuniarily, it may well be doubted whether their concentrated possessions are a public good; and these gentlemen themselves would not object to the towns near which they live growing upon their farms until every field should be cut up with streets and loaded down with the dwellings of a crowded population.—The truth is, it cannot be proved—for it is not true—that within the capabilities of a city or a country to maintain them comfortably, there can be too many virtuous people. It is idle, therefore, to talk about the excess of population as applied to Kentucky; the evils of a dense and crowded population, &c., and thus to meet the argument against slavery, drawn from its influence against the increase of white people.

There is another powerful consideration on this subject, to which I am sure your readers are not inensible. I refer to our political influence and power. The less our population, the fewer our representatives in Congress—for example: if our negroes were all white we would have a larger share in the government of the country. If we had never had any slaves, and had grown like Ohio, we would have a larger still. Any thing that tends to diminish our number of white people, tends to lessen our weight and influence in the national councils. Whatever has heretofore kept us from having more white people has kept us from having more power in the government. The slave State have fewer people than the free States by three and a half millions—and so they have fewer representatives in Congress, and fewer still because so many of their people are slaves—and therefore not represented in the same ratio. Now, slavery has made our white population less than it would be otherwise, and the blacks it has brought in, instead, do not bring us the same political weight. We are losers by two ways.

Perhaps the enemies of population will say, "in the government there is no value. Government, like population, is a nuisance. The view is just as reasonable as the other."

Particular engagements, and then absence from home, may excite me from your columns for a short space. After which I hope to resume this discussion.

I am, very respectfully,
WILLIAM L. BARKNIDGE.
LOUISVILLE, March 15, 1849.

IF an American newspaper is about to be published at Liverpool, in embryo European news for the steamer.

For the Examiner.

Meeting of Slaveholders.

GENTLEMEN:—In the editorial columns of the *Examiner* of the 31st of March there is a notice of a meeting of slaveholders friendly to emancipation, to be held in Louisville, on the 19th of April. My object in this note is to advise that this movement be given up. I hope it will be deemed too great a freedom.

Some weeks ago the writer of these lines inserted the insertion in the Louisville Journal, a brief communication on this subject. It was addressed to the slaveholders of Kentucky, and sought to direct their attention to the particular interest which they have in this movement of emancipation. It urged that those of them who are opposed to slavery as a perpetual institution, and who are willing to do something this time for its ultimate extinction, may, if they are wise, give direction to this movement, and that they ought to avail themselves of the opportunity of doing so. To this end, it recommended that they hold a meeting or convention—it was intimated that a time and place would be proposed for such a meeting; if it was suggested should be extensively approved, and all editors of newspapers in Kentucky who occupied their columns to the discussion of the general subject were requested to copy that communication. I have not been able to learn that it was copied into a single paper. The *Examiner* itself, though devoted to the cause of emancipation took no notice of it whatever until now. A few lines appeared in the Journal expressing of the writer's approbation of the suggestion, but saying that he was not a slaveholder—and more recently a communication from another correspondent of that paper, approving the idea, proposed the 19th of April for such a meeting in Louisville, and this, I believe, is all the notice that has been any where taken of the subject. Upon observing the last mentioned letter in the Journal, I consulted some friends of the cause, and found that while some approved the plan of a meeting on the 19th, others very strongly objected to it, on the ground that there had been no sufficient response to the proposition, and that the time was too short. And the objections, it seemed to me, were decisive and unanswerable. It was, therefore, with both surprise and regret that I saw your call for the meeting. If you attempt to follow, you will, in all probability, have a few gentlemen of Louisville and its vicinity, with still fewer, if any at all, from some of the adjacent counties. But will be no representation of those slaveholders in the State of Kentucky who are opposed to slavery. And what weight will such a meeting carry with it? Simply none.

A PLAIN CITIZEN.

— April 2, 1849.

The Jews.

The Jewish Chronicle for March, states that the American Society for meliorating the conditions of the Jews are making arrangements for supplying Charleston, Cincinnati, and some other places, with missionaries to the Jews.

At Rome.—On the 1st of December, the Jews were expelled by an order of the Pope, from all civil disabilities in the Kingdom of Naples, the edict which compelled them to live only in the narrow and dirty lanes known as the Jews' quarter, of which their residence has been confined, ever since the destruction of Jerusalem, A. D. 70.

Leipzig.—The University of Leipzig has been opened to the Jews, and no difference of religious belief is to be a qualification for a professorship.

The only divisions of Germany in which the entire equalization of the Jews has not been carried, are Baden, Württemberg, Bavaria, Saxony, Hanover, Mecklenburg, and the Saxon Duchies.

The Jewish Disabilities Bill has again been introduced in the House of Commons, by Lord John Russell, and it is expected that it will now pass the House of Lords also.

United States Postage—Important Regulations.

The Post-office Department has published the rates of postage under the late treaty with Great Britain, and as modified by the late act of Congress:

The inland postage for 300 miles and under is 10 cents an ounce; for a half ounce and less it is 5 cents.

The inland postages for greater distances than 300 miles is 20 cents an ounce; 10 cents for a half ounce and under.

The whole postage by the British or American mail steamers, from or to Great Britain or Ireland, is 48 cents an ounce, 24 cents for a single half ounce or less.

The United States inland postage, whatever may be the distance, on letters sent by the British steamers to foreign countries, other than Great Britain or Ireland, is 10 cents an ounce; 5 cents the single half ounce.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and by Bremen, from the port, and the reverse, 45 cents an ounce; 24 cents the single half ounce. The inland postage to be added.

To and from Havana 25 cents an ounce; 12 1/2 cents the single half ounce.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West India (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The shore postage may be prepaid or not at the option of the sender, except to foreign countries other than Great Britain or Ireland; and where the letters pass through the Bremen post office, in most cases, the whole postage may be prepaid or they may go unpaid.

A postage of 6 cents is charged on letters and packages brought into the United States in an private ship or vessel, or carried from one port therein to another, if they are to be delivered at the post-office where the same shall arrive, and two cents are added to the rates of postage destined to be conveyed by post, and postmasters are to receive one cent for every letter packet received by them to be conveyed by an (private) ship or vessel beyond sea or from one port to another in the United States.

(From the Louisville Courier.)

At a meeting of a number of the citizens of Jefferson county, on Jeffersonstown on Saturday the 31st of March, 1849, friendly to gradual emancipation and colonization of the negro slaves, John S. Sexton was called to the chair, and Wm. Smith was appointed Secretary.

Mr. Philip Spend moved the following resolutions which were unanimously adopted, viz:

Resolved, That Jacob Hiken, W. P. Thomas, Philip Spend, G. M. W. Theodore Brown, John S. Sexton, Andrew Hiken, George A. Swann, Robert Fisher, W. G. Hargr, W. P. Brown, James Hiken, Henry Keneaster, Warwick Miller, John Hiken, E. K. Heinbride, John H. Moore, D. Ingles, John W. Williamson, George Hiken, Esq., Joseph Williamson and Jeremiah W. K. Hargr, be, and they are hereby appointed, to call the Convention of those friendly to gradual emancipation with colonization, to be held in Paducah, on April next. And that any and every citizen of the county whose convenience will permit, are hereby invited to attend said Convention as a delegate.

Resolved, That the Louisville City papers be requested to publish these proceedings.

On motion the meeting adjourned.

JOHN S. SEXTON, President.

WILLIAM SMITH, Sec.

One Day Later From France.

NEW YORK, April 1st.

The packet ship New York arrived last night from Havre, with dates to the 10th ult., and dates to the 9th ult. Money was easier and a had occurred in the funds. There is no continuing news.

The deficit in Italy causes no further alarm.

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LITERARY EXAMINER.

From the Tribune.

To Hope.

"Dreams! Dreams!" Herd's Niagara.
Though thou art beautiful,
To me, fond Hope, thou art a fearful guest.
Nor bring unweildom to my breast
With longings deep, that are adverse to peace
And quiet rest.

Come not upon my dreams
With thy fond words, sweet Siren, I implore:
The wine of Promise, drunk in credulous sleep,
A leading current through my veins both pure,
And brings me images I dare not keep;
I'd dream no more.

I know that thou art kind,
And fair words bless me with thy joyous song.
But I'm admonished by a fearful fad,
That e'en thy kindness can't do me wrong.
For thy fair pictures are "too bright to last,"
Or cheat me long.

No, keep thy words for those
Whose slumbering hearts, to quiet stillness wed,
Have never known deep joy's exulting thrill.
Nor with the wounds of cutting sorrow bleed,
But can again to other pleasures fill,
When thou art fled.

Too long I dwell; e'en now
While I deny thee entrance to my breast,
Thou art a thought, a thought, a thought,
And feelings not unto itself confessed;
Sweet Chatterer, I beseech thee to depart
And let me rest.
Collinsville, Illinois.

The Man who was Suspicious.

A TALE WITH A MORAL.

In a recent number of an English magazine we find the following excellent sketch, written by Alfred Crowquill. Our limits will not permit us to give the long and less interesting introduction; but will simply say, that a moderately wealthy, but very happy and contented, country gentleman has gathered his family and friends around a bright and ruddy fire on Christmas Eve, and, in accordance with his long established custom, relates the following story.

"You all know the sheep-sheep in our lower croft, by Windy Gap, said he." Before I built those sheds, when it first came into my possession, I had often endeavored to reclaim it; but many vain attempts I gave the obstinate bit up in despair, and put it to its present use. It is a desolate looking nook, and in its appearance carries out to a miracle the scenes of happiness enacted upon its site.

William Mawby was born there, of parents well to do in the world, with everything about their farm in a thriving state. As a mere child, he was of a peevish, solitary nature. This I have heard from good authority; for I only became acquainted with him as I entered my first school, and he was just on the point of leaving it.

Consequently, when I returned home for good to my parents' roof he was a grown man, and I a mere stripling. As so short a distance divided his father's farm from ours, I soon fell over him, and renewed our acquaintance. His occupation was a foreshadowing of his miserable character: he was diligently inspecting a hedge that divided a close from the main road. He thought he had discovered evident traces of some one having passed into the field through the said hedge.

I laughed at his wise and serious face, drawn into a look of profound wisdom for so trifling an occasion.

"My young friend," said he, "men are ruined by trifles. It is not the broken hedge I value; but I suspect the trespasser passed through that gap upon some unlawful purpose; but I'll be even with them now my suspicions are aroused."

With that he tapped the side of his nose, and went on his way most suspiciously uncomfortable.

The next day, to the amusement of the village, a large board appeared staring over the hedge, with the announcement of all sorts of penalties and spring-guns to the unwary trespassers. His old father was a merry-hearted, plain old man, who never put himself under the infliction of doubts; for he believed that men were all pretty considerably honest, as the world went, and he had not the slightest idea that he was better than anybody else; consequently, he smoked his pipe in calm contentment, and let the world wag.

His suspicious son soon disturbed his blissful equanimity; for, much to his annoyance, he found padlocks placed upon things that had hitherto been open to all. His neighbor had to wait for his glass of ale while he found his son, and his son found the key; for he, the contriver, was not always sure where he had hidden it.

Poor William's principal torment was his suspicions of his own father. His lynx-eyes soon fathomed the soft, easy temper of his parent, and saw a thousand ways where, in his disposition might be turned to account by the cunning dealers on market days, when the ale was uppermost at their simple friendly dinners, in which the old man delighted, and which it would have been difficult to wean him from—as, although yielding good-natured, he was too tough and independent to be dictated to by anybody. Another painful thorn in his side was an aged aunt, to whom the old man took a well-stored weekly basket. She lived on a small stipend in the market town. She had two daughters. The old man often took his sobering cup of tea with them on his return. He might leave them something comfortable. The thought was tormenting.

His suspicions carried him every market day to dodge his father, with the show of the most sincere affection; which the unsuspecting old man, with his heart glad, reported to his plain simple dame, who rejoiced with him over their imagined treasure.

He was at this time about eight-and-twenty, and, as he would, he could not escape a pair of bright eyes and rosy cheeks that caught him in the before-mentioned market town on one of his suspicious visits.

He soon scraped an acquaintance, after having by great assiduity found out that her father was a retired miller, of good fortune, and that she was an only child. He thought this a safe investment. His position and appearance soon gained him permission to continue his visits; which were, in fact, continual, for he was always under the apprehension that when the cat is away the mice will play, and that some other might snap up his valuable mouse. He did not neglect quite assured as to the old man's positive possessions, so he made it his business in a thousand tortuous ways to make inquiries.

This could not go on so quietly, but it at last reached the old miller's ears, who good naturedly put it down to the young man's prudent foresight; but, on inquiry, he discovered that it proceeded from a doubt of his respectability and veracity. The miller was a shrewd old man, and determined, before it was too late, to find out whether the young visitor might not be wanting in some of the qualities he thought necessary for the girl's happiness.

The old banker was a thorn of the miller's, through whose instrumentality he had invested large sums in excellent mortgages. He allowed himself to be pumped by Mawby, with the connivance of the miller; and, consequently, by winking replies to his eager inquiries, made out the miller to be little less than insolvent.

William's affection sank down to zero, although it had for months been burning brightly at his own account, like two or three *Etinas* combined. His suspicions, then, were true. What an escape! thought he. So it was, for the fortunate girl. He proceeded to his intended one's house. It being dark, he crept over the garden palings, and sneaked up towards the shutter. Here he vainly attempted to peep through the crevices. Here, while endeavoring to make out a murmured conversation, in which he thought he heard his own name mentioned, he was pinned by the miller's dog, who, poor brute, was cursed with the youth's fault of suspicion, and suspecting that he was a thief, had seized him accordingly. Here was rather an awkward denouement, as he had no right there; the path to the door lay another way. In his anxiety he had trampled down the flower bed. He stammered out some excuse upon his release, and departed home crest-fallen, hoping that they did not suspect his suspicions.

The next morning he received a polite note from the miller, begging him not to repeat his visits, as the dog appeared to have taken a sudden dislike to him, in which he was joined by himself and his daughter. At the same time, to ease his mind as to the state of their affairs, he begged to say that any respectable young man, who pleased his daughter's taste, might have ten thousand down on the wedding day, and as much more at his death.

For once William suspected right, viz: that he had made a fool of himself. Not many months after this, he lost his simple-minded mother. Her death gave him plenty of exercise for his miserable fault—for he was continually laying traps for the servants, as if they had been so many mice, to catch them out in their little peccadilloes, until his espionage made all around him so uncomfortable that many of the old domestics left the farm in disgust.

Whenever he met me, he was full of some deeply laid plan to find out some miserable suspected one, and often in the midst of his self-sufficient tale, he would start off on a sudden without any apology, because a suspicion had flashed across his mind that he had not locked his corn-bin or preserve-cupboard before he left home.

His whole occupation seemed to be to find out things that would make him uncomfortable. The food preserved for his own table he constantly dotted or nicked, that he might see, upon its being brought to table again, whether any one had ventured to purloin the smallest particle.

He had a habit of laying straws in key-holes, that would be displaced upon the slightest attempt to insert a key, and discover the intended thief. I have known him walk to a considerable distance, and then return and push the door, to assure himself that the lock had been shut.

He once got in his own trap. One night late, he had an engagement to go to some neighboring dance, so he went all the servants to bed and locked the back and front door, and to make all secure, hid the ponderous key. On his return, he could not for the life of him think of the hiding place; he therefore had some hours to walk up and down in the night air before day dawn, when the imprisoned servants discovered him feeling about in hen-coops and under thatches for the missing key. At last his hiding place struck his memory, and he had the mortification of withdrawing it before the tittering servants, who thus discovered his suspicions, and the retribution on himself in his long night-watch.

His father, who had now grown too aged to attend to the farm, left it entirely under his control. Here his suspicions had nearly finished him off—for he suspected, during his harvest, that his shocks were pulled and robbed in the night. He therefore hired a clown to sit up as a watchman, armed with an old double-barrelled gun loaded with slugs. The first night his suspicions would not let him sleep. This watchman might be bribed to connivance, and he got laughed at. He was soon dressed, and creeping along the hedge, where his suspicions were verified by hearing low murmuring voices. He crawled close in their vicinity, and there discovered that it was the poor fellow's wife, who had brought him something comfortable for his supper. He crept back cautiously, but stumbling over the root of a tree, roused the attention of the watchman, who challenged him immediately. He lay still for a moment, hoping he should escape observation in the darkness of the night; but upon his first attempt to raise himself, he received about a dozen slugs in his arm and back, for his watchman was a better shot than he suspected. The picking out of these by the village surgeon, was a positive satisfaction to the many to whom his character had become pretty well known.

Thus he went on, until his father's death left him entirely alone, for his suspicious mind never allowed him to form a friendship, which can only be true and valuable, where there is a mutual confidence, and an openness of character. He, by his suspicious nature, had locked himself within himself, which is the most fearful of imprisonments.

His father's wealth enabled him to please his fancy—so to set his mind at ease, he sold the farm, that he might, as he thought, be freed from a host of pilferers. He built himself a house, in the croft I mentioned at the beginning of the tale, the very prototype of himself. It had a most suspicious look—it had but one door, but windows were placed so that he could see all that was going on on every side.

He had only one domestic, an old cripple without relation, who was too lame to go out, and of course had no visitors. It was well known in the neighborhood that he had withdrawn large sums from the different country bankers, where it had been invested by his father, and it was wrongly believed that he kept it in the house, as he suspected that those speculative gentlemen might one fine morning turn out to be insolvent. His walks were confined to within sight of his solitary mansion, the precincts of which he was never known to leave as age crept on him, but wandered about like an unquiet spirit around his house, imposed tomb.

In the course of time his old domestic was conveyed to the village churchyard, much less solitary than the abode which she had left.

For a moment the old man stood and gazed after the buriers, his white hair blown about by the cold winter wind, and his shrivelled hand shading his eyes. He turned slowly from the sight and closed the door.

Many were the kind offers from the simple people of the village, but all offers he resolutely declined, as he suspected that his

age and wealth were calculated upon to a nicety, and a darning legacy looked forward to as the reward of some trifling attention. Distant relations began to hover round him and make tender inquiries. These he always met on the doorstep, which was his only audience-chamber for such callers.

That solitary old man sat, as long as daylight lasted, at a window overlooking the high-road. Here he passed his life in reading and watching. The same window showed a light burning during the hours of darkness, for he always appeared on his guard, as upon any person approaching nearer than usual to the premises, his ears were saluted by the deep growl of his dog, which never left the house any more than his master.

About two years after the decease of his housekeeper, the nightly light was missed from the window, for it had become quite a guide to many coming to the village. This of course caused some of the more curious to approach the house in the daylight, and reconnoitre. But there sat the solitary, apparently deeply occupied with his book, and also the dog peering through the glass. This satisfied them, and they departed.

A week had elapsed, and the village was alarmed by the appearance of Mawby's dog, who was seen in a wild manner through the village. Upon being noticed, he sped back to the croft. Many followed him, and upon approaching the house and looking up at the window, they perceived the old man still sitting unmoved, although the glass pane had been smashed by the dog's exit. After repeated calls, which met with no attention, they forced their way into the house.

Everything in the chamber was neat and comfortable. There sat the poor old man in his large arm-chair, dead and alone. Of what value were those riches now which had closed his heart against all the pleasures of this beautiful world, against the possession of a wife, children, kindred, friends? There was no will, for he suspected the moment he made it in any one's favor, that would be his last moment of security. It therefore spread itself for more evil, and was split into forty lawsuits, for the benefit of every one but the rightful heirs.

We make some further extracts from the "Experiences of Literature and Literary men," in *Jerrild's News*:

Among the disgraceful actions of the British Government, had been the encouragement of the most unprincipled libellers of the people of France, individually and collectively. One of the foremost of this race of unprincipled forgers was the notorious Lewis Goldsmith. He had already put together the "Revolutionary Plutarch," or a history of the different individuals that figured in public life in France, in two volumes, in 1804, and of all the characters, by the most atrocious fictions, he made monsters to work upon the prejudices of John Bull. He next forged memoirs of "Talleyrand," in two volumes, in which he painted the wary politician as a monster of treachery, lust, cruelty, and hypocrisy, as if from his personal knowledge, so as to stagger the most credulous. Not content with attacking the male sex, he litted the females in a farrago which he styled the "Female Revolutionary Plutarch," or "Secret History of the Court of Bonaparte," from personal knowledge, out-heroded Herod. The name of every French lady connected with any of the public characters of the time was basely maligned. All was written in order to show Englishmen how much it became them to revere their happy constitution in Church and State. These books were nominally attributed to a Mr. Stewarton.

About this time, or a little before, appeared Beresford's second volume of the "Miseries of Human Life." This work speedily ran through four editions. The second volume was by no means equal to the first. While we write, we recall one of the miseries, for we are suffering from it—"Compelled all the morning to read the jargon of yells, drays, and screams, familiarly termed the 'cries of London'—dustmen, beggars, mufin-mongers, needy knife-grinders, bamballo, clangor, stridor, tarantata, mumur!"—one of the especial calamities of editors. At the time to which we allude every body had a misery at his tongue's end. Beresford was an Oxford parson, and as Oxford parsons are prone to Puseyism are sometimes apt to do, soothed the irksomeness of his theological students by a very silly book, which had in consequence a great run among silly people.

We remember reading Priestley's memoirs, published the year before in America, and now, for the first time, in England. His treatment here was cruel and unjust, not merely by the rabid Birmingham Church and King mob, but by those who knew much better. Thirty years after the death of this great man, the Rev. Mr. Burn, a clergyman, there on a public occasion, honorably, and with true Christian feeling, declared his sincere sorrow for the spirit of animosity he had previously displayed towards the illustrious dead. Dr. Parr dated the same storm. He told us at Hutton, not six years before his decease, on asking him if he was not alarmed when he heard of the fate of his friend Priestley's house, chapel, and laboratory. "I heard they had set out for Hutton to attack me; had they come I should have got off." They would have burned his house and library; they might, but that would not have made me change my friendship for Priestley." The civil authorities and the Government of that time behaved equally ill. It was an odious Ministry. It held free opinion—in fact, all display of mind that would not aid in replacing Bourbon on a throne. Priestley never recovered half his losses, and was literally persecuted from his shores—he whose name will be green when the men of that time and their unworthy bones are forgotten.

Cumberland's memoirs were also just published. He was a prolific writer, but his writings were by no means calculated to endure much beyond his own date of departure from the world he so labored to irradiate. A fashionable dramatic author he continued for a considerable time. His works, too, have the merit of tending to a moral end, but they exhibit few signs of genius. He died in 1811. He projected a literary work in union with James and Horace Smith, the authors of the "Rejected Addresses," with whom he was on intimate terms. John Wilson Croker's assistance was tendered to the work at a very low rate, but Cumberland positively declined the offer, as he could not tolerate a "talking potato," for so he styled the ex-secretary of the Admiralty. Mrs. Clarke and the Duke of York turned out a much better stepping-stone to his fortunes. Speaking of Croker, we omitted to mention his introduction of us to Jno. Stewart, better known as "Walking Stewart." This was at the Northumberland Coffee-house in the Strand, which has disappeared for some years, and was a place much visited by Sheridan. We could make nothing of the notions of this singular character, for whom Colton had a great deference. He was a stout bony man, dressed in black. His publications were a curious medley of metaphysics and politics. His "Travels to discover the Source of Moral Motion, and the Apocalypse of Nature wherein the Source of Moral Motion is discovered," had appeared in 1789.

From the London Examiner.
Some Notions about Imagination Corrected.

BY WALTER SAVAGE LANDOR.

In the present age nearly all people are critics, even to the pen, and treat the gravest writers with a sort of *taproom* familiarity. If they are dissatisfied they throw a short and spent cigar in the face of the offender: if they are pleased, they lift the candidate off his legs, and send him away with a hearty slap on the shoulder. Some of the shorter, when they are bent to mischief, drag a twig in the gutter, and drag it across our polished boots: on the contrary, when they are inclined to be gentle and generous, they leap boisterously upon our knees, and kiss us with bread-and-butter in their mouths. But neither the place which this sheet is to occupy, nor the brotherhood in whose behalf I am writing, make it incumbent on me to continue at any great length these remarks. I would rather set them right about a matter which they seem in general much to have misunderstood, namely, the ensigns and ensign-bearers of Imagination.

We will ascend from the critics to the class of poets whose most luscious fruits attract them in the greatest number. These poets are fond of playing a *little-go* with fairies and witches, and other such idle out-of-the-way creatures; whereas the better, and truer, and stronger, than always a body in readiness to put his soul into. Shakespeare, and Milton, and Chaucer, have infinitely more imagination than any of those to whom the quality is peculiarly attributed. It is not inconsistent with vigor and gravity. There may be a large and effuse light without "the notes that people the sunbeams."

Imagination follows the steps of Homer throughout the *Troad*, from the ships on the strand to Priam and Helen on the walls; Imagination played with the baby *Atys* as she departs from Hector from *Andromache*, and was present at the noblest scene in all the *Iliad*, where (to repeat a verse of Cowper more beautiful than Homer's own of Achilles)

On the old man's head, and pushed it gently away.

No less potent does imagination urge on *Achilles* from the range of beacons to the bath of Agamemnon; nor expand less potently the vulture's wing over the lacerated bosom on Caucasus. With the earliest flowers on the fresh-created earth Imagination strewed the nuptial couch of Eve. Not Ariel, nor Caliban, but Eve and Satan, and Prometheus, are the most wonderful and the most glorious of her works. Imagination takes the weaker hand of *Virgil* out of Dante's, and guides the Florentine exile through the triple world. Southey, when it becomes the fashion to decry and supersede, showed in *Thalaba* and *Kehama* incomparably more imagination than any other of his contemporaries, not excepting Keats: it shines out gloriously in Alfred Tennyson; and in Aubrey de Vere it penetrates the innermost depths of a profound and capacious mind.

House in which Napoleon was Born.

In the immediate vicinity of la Place du Marche is the little retired square called Place Letizia, in which stands the house where Napoleon Bonaparte was born. On asking permission to sketch the interior my request was courteously granted; but I observed, the worthy family studiously avoided coming in contact with me, owing to the false report which the agent of the French police had set afoot respecting my being employed by our government as a spy. A servant of the house was allowed to wait upon me, and from her I learned the particular history of this noted mansion. All the rooms were respectfully furnished: the one in which Napoleon was born had curtains hanging from its windows, as tender almost as tissue-paper, which the female attendant informed me were not allowed to be touched, except with the greatest possible care.

"For all things here," said she, "even to the chairs and tables, are held in the greatest veneration by the family who occupy the house, and are, indeed, regarded as sacred, because they all existed when Napoleon was born in this apartment."

Six Weeks in Corsica.

Editor of *Continental*.

Burke wrote as follows to his capacious friend Barry, while studying his art at Rome:—"Tint you have just subjects of indignation always, and of anger often I do not know; but who can live in the world without some trial of his patience? For a servant of the house was allowed to wait upon me, and from her I learned the particular history of this noted mansion. All the rooms were respectfully furnished: the one in which Napoleon was born had curtains hanging from its windows, as tender almost as tissue-paper, which the female attendant informed me were not allowed to be touched, except with the greatest possible care."

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Lord Byron—The Edinburgh Review and its Contributors, &c.
We again copy some of the lively gossip of the *Excelsior* in *Jerrild's (London) News*: a remarkable proof of the unprincipled character of criticism I well remember occurred in the case of Byron, and his "Hours of Idleness," published when their author was but eighteen years old, and highly creditable to those talents which were afterwards to cast confusion upon the spirit in which the *Edinburgh Review* handled them. The reviewers no doubt imagined young Byron a sucking Tory, and pronounced judgment and sentence accordingly. Never was even party criticism more ungenerous or false. With a hundred others in the same work, it was clearly a party affair. This review goes down to posterity—judiciously attached to the poems in one of Murray's editions of Byron, in which it will be read when the *Review* itself is no more. I quote its close thus, from that work:—"We are well off to have got so much from a man of this Lord's station, who does not live in a garret, but has the sway of Newstead Abbey. Against, we say, let us be thankful, and, with honest Sancho, bid God bless the giver, nor look the gift horse in the mouth." This prolixity of the "English Bards and Scotch Reviewers." That poem went through four editions. The review that caused it appeared in 1807.

I well recollect the noise made by the notice of this attack in the *Edinburgh*, when the satire appeared; a proof that the public felt that party spirit governed the criticism. Some of the leading writers have since published their contributions to the *Review*, and several of them, who would have done better for their credit to have kept their vanity under, were forced to apologise for unjust criticisms, and to alter passages which, as anonymous writers, they had put forth. There are times when anonymous publication may be expedient, or a matter of choice, but every one who writes anonymously, if an honourable person, can never be ashamed of what he writes. How many of their own contributions they omitted altogether, in their recent publications, the public can never know. The system was fully appreciated, and the *Quarterly Review* naturally arose in opposition to it, pursuing a similar system on the Tory side.

The *Edinburgh Review* was begun in 1802, and had it supported those Liberal principles alone, under which it was established, and had it but made high feeling its guide, it would have deserved unalloyed praise. That it had high merit in relation to those times there is no doubt. Those who cannot remember the intense bigotry, the slavish feeling, the state of the judicial bench, a tool in the hands of the Crown, the Test and Corporation Acts in force, the press enslaved, illiberality, and ignorance in a hundred forms triumphant, can only imagine the utility of such a work at that precise moment. The most original, honest, and clever of the contributors was undoubtedly the Rev. Sidney Smith, the first editor, but only I believe for about a year when he came to London to reside. Mr. now Lord, Jeffrey became editor, and he had for a contributor the present, now absent from his then self, Lord Brougham, who had been at first a Tory and then a Whig reviewer; and, climbing to popularity that way, and using the last for his private end of rank and place, turned again to his early predilections. Lord Murray was another of the early contributors. The sneers in the *Edinburgh* at the slave Abolitionists are said to have been the work of Brougham, who afterwards, with that happy facility of adapting his principles to the personal interests of the moment, took the opposite side of the question. Of editors, Mr. Jeffrey was confessedly the first of his day. He was not only, when he pleased, an acute, impartial, and learned critic, but he possessed that general knowledge which qualified him for examining and testing the soundness of the writings of others on a variety of topics. This long-standing work, with all its defects, did great good to Freedom, and much service to Liberal principles down to the time when Jeffrey resigned the renowned editorship. Then, indeed, Liberal principles had become steady enough to make their own way. There was this difference too, between the *Edinburgh* and its rival, of which we shall presently speak, that the *Edinburgh* appeared with a large part of Toryism, all the fashion of the day, and all writers in place, of known fame, Church, State, and power against it. But the talents of the men I have named were powerful and far beyond any the Tories could muster. It was doubly so with reason fighting against corruption, bad policy, and injustice. Strength and sound sense were its characteristics in the main, and to this was added the humour of Sidney Smith, purely his own, original, playful, and, when necessary, superlatively contemptuous. The *Quarterly* never exhibited any thing approaching the humor of Peter Plymley, as Smith was often styled. Ever the friend of the friendless, his serious were equal to his humorous papers. Smith left no compeer. His first review was the dawning of the after man. I must give it all. A Dr. Longford had preached a very dull sermon on behalf of the Humane Society. Sidney wrote:—

"An accident which happened to the gentleman reviewing this sermon, proved, in the most striking manner, the importance of this charity by restoring to life persons in whom the vital power is suspended. He was discovered with Dr. Longford's discourse lying open before him in a state of most profound sleep, from which he could not, by any means, be awakened for a great length of time. By attending, however, to the rules prescribed by the Royal Humane Society, flung in the smoke of tobacco, applying hot fannels, and carefully moving the discourse itself to a great distance, the critic was restored to his disconsolate brothers. The only account he could give of himself was, that he remembered reading on regularly, till he came to the following pathetic account of a drowned tradesman; beyond which he recollects nothing."

I ever looked upon Sidney Smith with a feeling of respect and envy—respect for his manly support of all that was philanthropic and good, envy at his pure English style and exquisite humor.

I went one day to St. Paul's to hear the Bishop of London, Dr. Beilby Porteus, of whose poem on Death I had heard much. It was a poor affair. The want of eloquence and animation compared to Sidney Smith was striking. Venerable in years, then 75, the good bishop might have lost some of his former power. Porteous had succeeded Lowth, and I expected more, perhaps, than I had a right to do. Smith was eloquent, earnest, and touching. Porteus's sermon was like ninety-nine out of a hundred modern sermons, every day as to matter: flat, cold, and lifeless. I, too, was always, and still remain, fond of the French preachers. The beauty of their

pulpit eloquence has not been surpassed. Saurin was an early favorite of mine—Massillon, Bourdeaux, and Bossuet, I